

Education Whitewash!

The realities for marginalised learners in our education system in Aotearoa/New Zealand.



Ann Milne

Lolita Lio, Wiki Ripia, Maurice Toia, Lawrence Vaevae
Year 13 "Warrior-Scholars" - Te Whanau o Tupuranga

[Link to website to download presentation on last slide](#)

Clover Park Middle School & Te Whanau o Tupuranga


- Decile 1
- Years 7 to 10
- Samoan, Tongan, Cook Islands Maori
- 160 students
- Change of status 1995

- Decile 1
- Years 7 to 13
- Designated Character Maori Bilingual
- 210 students
- New school 2006





"Think Differently:
Education in the
21st Century "



Minister of Education
ICP Conference
address
14 May, 2007

When it boils down to it, what we have to say to ourselves is, it doesn't matter if each of our classrooms have computers for Africa, if they are one per child, five per child, **if they don't change the way we do education then it won't matter.**

It doesn't matter if we reduce class sizes to one to one, **if it doesn't change the relationship between the teacher and the student, it won't matter.**


We can build the flashest schools in history. **If they are just really good versions of the last century's schools, nothing will change.**

What we have to say to ourselves is, **we need to think differently**

Statement of Intent 2007-2012

- The Treaty of Waitangi is central to, and symbolic of, our national heritage, identity and future. As a government department the ministry acts in accordance with the principles of the Treaty of Waitangi.
- **Ensuring Maori achieve greater success in all parts of the education system is a critical priority for the ministry.**
- A 21st century education system needs to recognise that all students are individuals, that they come from different cultures and different communities and that they have different needs and interests.

Statement of Intent
2007-2012





TASK: to critically analyse what was discussed at the conference from the perspective of a Maori learner and present their findings to the whole staff.

A photograph of the same four students from the previous image, standing behind the same booth. Overlaid on the image is a red banner with the text "Critical discourse analysis" in white. Below the banner is a blue box containing a list of questions for critical discourse analysis.

- Who was the conference for? Who was consulted?
- What was presented? Who were the presenters? What did they focus on?
- Who decided what to include? Whose values counted? What was insinuated or suggested?
- **What was left out?**

A blue rectangular box containing white text. The text is a quote from Lawrence Vaevae (2007) about the Ministry of Education's Statement of Intent (2006-2011).

The Ministry of Education's, Statement of Intent, 2006-2011, (2006) starts with the whakatauki, "Whaia te ara matauranga mou ake - Seek that educational pathway that realises your destiny." So what's our destiny as young Maori and Pasifika learners? What do we all hope we will have achieved by the time we finish school and go out into the world? For me, it's a lot more than the conference offered

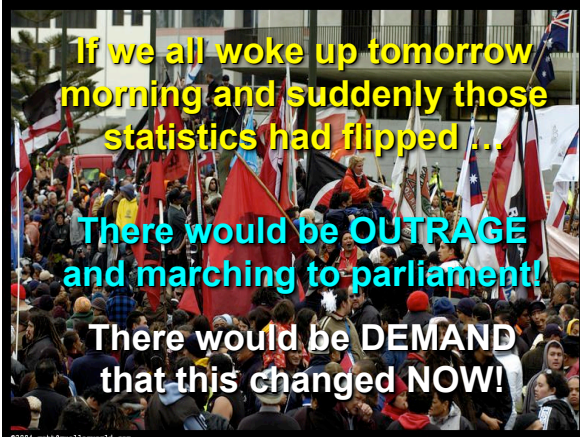
Lawrence Vaevae, 2007

WHITEWASH

Let's start by telling the truth –
IT'S A CRISIS!

In 2005 (2006 – released 14 June 2007) Maori students were:

- 2.5 (2.4) times more likely than Pakeha to be stood down
- 3.2 (3.7) times more likely than Pakeha to be suspended
- 3 times more likely than Pakeha to be frequent truants
- 2.5 times more likely than Pakeha to leave school with no qualifications
- 4 times LESS likely than Pakeha to attain a university entrance qualification (11.9%) (Education Counts, MOE 2005, 2006)



If we all woke up tomorrow morning and suddenly those statistics had flipped ...

There would be **OUTRAGE** and marching to parliament!

There would be **DEMAND** that this changed **NOW!**

Principals sadly more passionate about pies than poverty

The Press, Christchurch, 18 June 2007

You would have thought the end of civilisation was on the horizon. The wailing and gnashing of teeth by school principals was audible across New Zealand last week.

... The unseemly cacophony created by principals continued for two days and defies rational explanation. Almost to a person they were off the point and inarticulate. It was a shameful display of arrogance from those who purport to know better than common sense. (John Minto)

So how dare we ask Maori & Pasifika learners to become engaged in reproducing these outcomes – or to hang around while we work on our strategic plans to figure out what to do?

School improvement has not led to equity

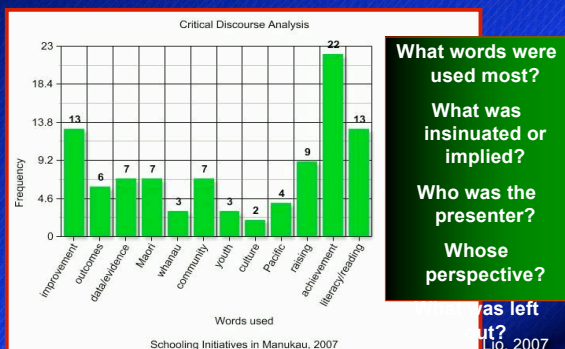
Putting in huge amount of energy just to keep standing still

Time to move from sail to steam - from *improvement to transformation* (West-Burnham 2006)

The message is lost in translation ...

- **Ministry of Education's goals and direction**
- Schooling 'improvement' initiatives
- **The Education Review Office**
- "Tomorrow's Manukau" The Manukau Education Strategy
- **Schools, classrooms, teachers ...**
- All with the same agenda – "raising achievement and reducing disparity" – and requiring accountability and 'evidence'

Conference realities ...



Using Critical Discourse Analysis I can say that, with the use of "raising" and "improvement" so frequently, it is insinuated that there was a problem in the first place that needed to be fixed and literacy is the only solution. Look at me, do I look like a problem waiting to be fixed? That's a rhetorical question! I believe that what you focus on becomes your reality. if the Ministry's focus is only on improvement and raising achievement as defined by Pakeha, they wont recognise the unique talents and skills we, as Maori learners, have to offer. The effect of this type of education is cultural genocide, the destruction of our identity.

Lolita Lio, 2007



The main piece of evidence we need is that almost half our Maori students are walking out the door before they are 16.

- If we can't keep them in school it doesn't matter how many fancy initiatives we come up with – there is no point in patting ourselves on the back for minimal gains we think we've achieved with the half that are left !

Is this what education is about?

“Too often what we do in school is purely designed to raise test scores and I have to ask, **“Is this, what education is all about?”** (David Tuck (2007) incoming president of the National Association of Head Teachers in the U.K...) ”

Tuck describes the ever increasing pressure to meet targets and deliver outcomes as, **“institutionalised bullying,”** and asks **has bench-marking children reached pandemic proportions?**

When this practice impacts the most on children who are not from the dominant

Resistance = reclaiming the agenda

- The **RHETORIC** espouses lofty principles that are hard to argue with ...
- **“No Child Left Behind Act” – USA** (2001)
- Raising achievement, reducing disparity
- The ‘challenges’ of equity, urgency, 21st Century learning and change (Karen Sewell – Statement of Intent, MOE, 2007.)
- **Standardised testing “by the back door”**
- **“No Child Left Brown”** (Maaka, Kukea-Schultz & Krug, 2007)

NCLB has resulted in a system of educational accountability in which the only people who are really accountable for failure are those who lack political power and influence – mainly students.

... the clearest indication that, for many policy makers, some students are expendable. (Noguera & Cannella, 2006)

What price are we prepared to pay?

Duncan-Andrade (2007) asks what is the price we are prepared to pay for improved test scores?

If the price of blindly following the agenda is my moko's Maori identity, the cost is too high and I'm not paying!

Alienation or success?

NATIONAL MEASURES

- 🏠 NCEA credits
- 🏠 Literacy
- 🏠 Numeracy
- 🏠 University preparation
- 🏠 University going

HUMAN MEASURES

- 🏠 Positive self identity
- 🏠 Purpose
- 🏠 Hope
- 🏠 Critical awareness

Middle class white children tend to come to school with the following intact:

- **Faith** that the system will reproduce itself to their benefit
- Sense of **purpose** in the larger society
- Sense of **hope** that their purpose will be fulfilled

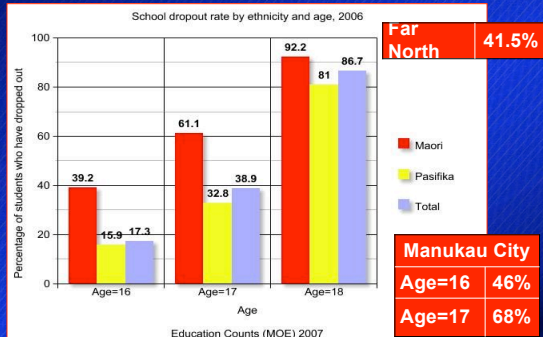
Non-white children tend to come to school with big questions in each of those areas.

Child Psychology, Cognitive Theory, Basic Learning Theory agree with little debate that without those you will struggle to learn.

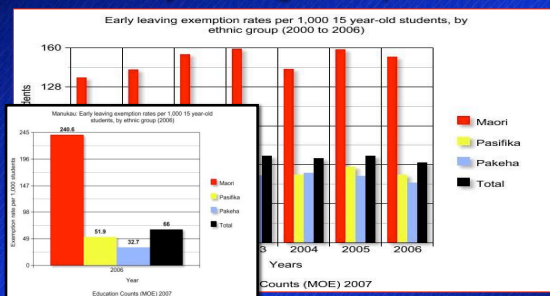
The conference was in Manukau, the audience were mainly Pakeha and the people talking about what education should be were Pakeha, but the conference was supposed to be about rangatahi like us. So what does that mean for us as young Maori learners in Manukau City? To me I think it's no wonder so many Maori students leave school before they are even 16 and hardly any of us make it the 7th form. If the city council is really serious about education for Maori and Pasifika learners, I think they should start talking to us and finding out about what schools like Te Whanau o Tupuranga and Clover Park Middle School are doing to keep us in school and learning – not just how to read and write and do maths – but about who we are and about our culture. That's what has kept me in school for so long and it's pretty sad that all young Maori don't have the same opportunities.

Maurice Toia, 2007

School alienation in 2006



Early leaving exemptions



In Manukau City last year 24% of 15 year old Maori boys were granted early leaving exemptions. In Whangarei it was 17.4% and in the Far North it was 9%

Current goals ...

- All 16-year-olds are present and engaged in education, with an initial focus on **raising Maori engagement through reducing: early leaving exemptions, truancy and suspension**
- Increase numbers of Maori students and Pasifika students leaving school with **NCEA Level 2** (Statement of Intent, MOE, 2007)

What are we going to change in order to achieve these minimal goals? Where will those refused exemption end up if schools make no change?

Whose values count when questions are raised about the purpose of education? Mainstream values, in other words Pakeha values, Where is there a place for Maori values? Tomlins-Jahnke says, the term mainstream is a "code" word for schools that privilege a western-Eurocentric education tradition.

And so I ask again, what is Knowledge?

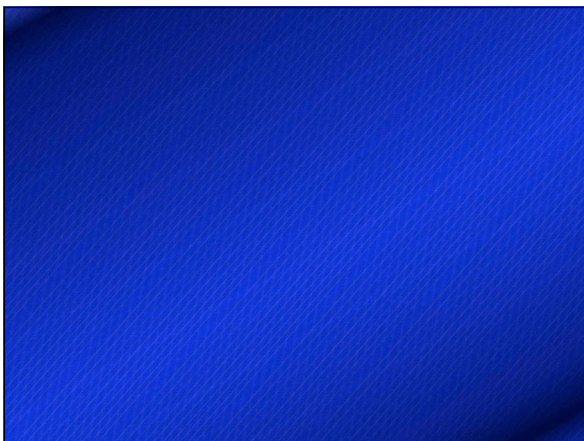
Can we focus on one culture's learning and leave out the other? I don't think so! It's not fair and it doesn't work! Professor Geneva Gay and African-American world expert in education says, "I didn't become an academic, until I became black, in other words she couldn't achieve until she knew who she was and about her identity.

Wikitoria Ripia, 2007

WHITEWASH

For many people, "white racial hegemony has rendered whiteness invisible or transparent" (Gallagher, 1994). Thus whiteness has become the unarticulated normative structure. It has become so naturalized that people don't even have to think about "being white." It has become an absent presence, "the there that is not there." (Apple, 2002)

"... issues of whiteness lie at the very core of educational policy and practice. We ignore them at our risk" Michael Apple, 1998



We have to challenge our current priorities and what we mean by 'achievement'

- I didn't become an academic until I became black.
- Have to be **multiple dimensions of achievement** without them being a 4th or 5th order. (Geneva Gay, 2006)

Dr Manu Meyer – Hawaiian epistemology

"An SAT score does NOT summarise the life force of our children".

"Aloha is our intelligence"

"Our obsession with academic ability" (Sir Ken Robinson, 1999, 2007)

- So what's the problem and what should be done about it? I think it's to do with the whole idea of academic ability.
- **Academic ability involves particular types of verbal and mathematical reasoning.** These are essential, but there is much more to human intelligence, reasoning which enables us to design, compose music, paint, write poetry, compete in sport and to love each other.
- **Human intelligence is creative and diverse.** Education should develop the potential in our different ways of thinking.

"I bought a bus, and it sank"

... many graduates don't have what business urgently needs: they can't communicate well, they can't work in teams and they don't think creatively. But why should they? **University degrees aren't designed to make people creative.** They're designed to do other things, and they often do them well. **But complaining that graduates aren't creative is like saying, 'I bought a bus, and it sank.'**

"Boundary riders" (Pita Sharples)

- Being boundary riders – on the verge of two worlds– is a Maori reality.
- There have been other categories and labels dreamt up – at risk, marginalisation alienation; and initiatives conceived to 'close the gaps'; to address the disparities.
- But being on the border also creates that space and friction which can so readily become innovation and

Resistance

- We have to challenge, question and resist the whole concept of going forward into the 21st Century, trying to cling to concepts and learning that came from the past.
- ... employers now want more than academic qualifications. They want people who can think creatively, adapt to change, work in teams and communicate. The ordinary academic curriculum is not designed to develop these things. (Ken Robinson, 1999)

Maybe we are on track with our new curriculum?



...always rests on cultural foundations of its own, it will put pupils in their places, not according to 'ability', but according to how their cultural communities rank along the criteria taken as the 'standard' (Johnson, in Apple, 1996).

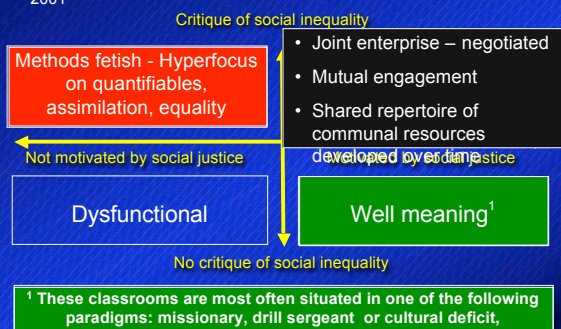
What is needed is a revolution – and we need to be the revolutionary leaders - warrior scholars as Matua Jeff Duncan-Andrade told us. He says to study is our revolutionary duty and our words are our weapons.

Back here at home Maori Party leader, Tariana Turia says “just to be Maori is a truly revolutionary action.” Why revolution? Because hegemony has become second nature and people don’t even realise our culture dies a little every time a part of us is left out.

Lawrence Vaevae, 2007

Four forms of urban school culture

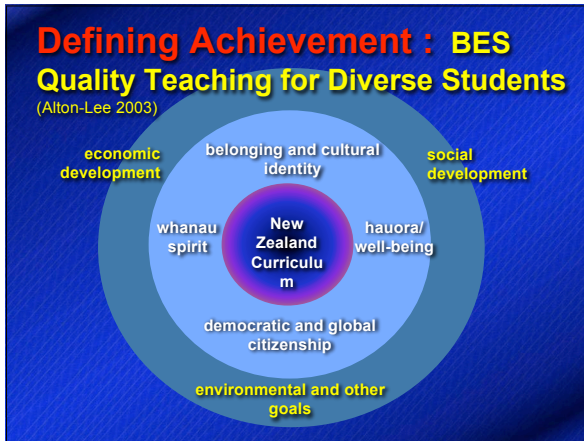
Duncan-Andrade 2006, adapted from Solorzano & Delgado Bernal, 2001

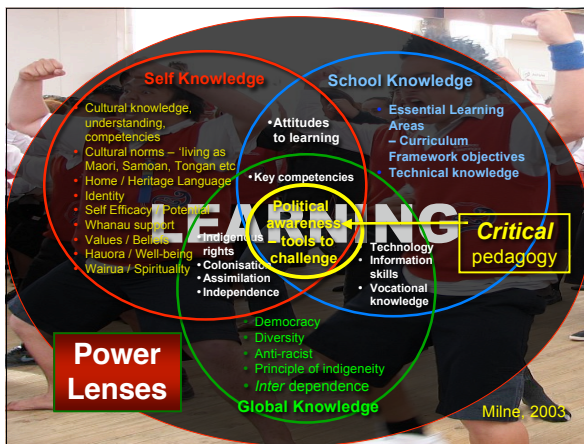


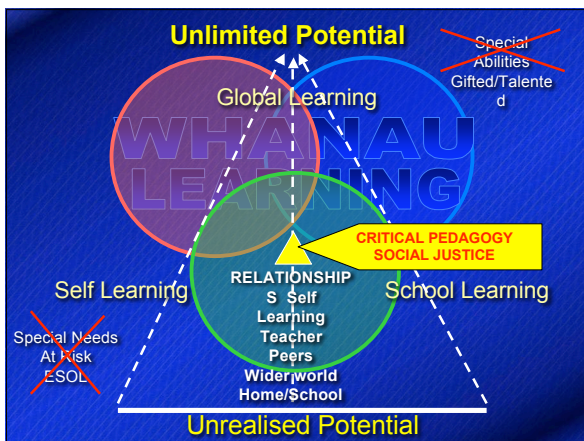
Relationships/Whanaungatanga

Our two schools believe **six relationships** are crucial to students' holistic achievement and engagement in learning (Otero 2002). **These are the student's relationship to:**

1. **self** (cultural identity, who am I, where do I 'fit')
2. **their learning** (relevance to students' backgrounds)
3. **the teacher** (mutual respect, trust, high expectations, support - whanau)
4. **other students** (positive peer influence & support - whanau)
5. **the wider world** (critical, emancipatory, anti-racist, tolerant, against prejudice)
6. **and a reciprocal relationship between home and school** (mutually beneficial, authentic partnership - whanau)







Our learning model ...

Learning is:

- **integrated** – across subject areas and with students' lives, cultures and realities
- **negotiated** – by students, with teachers
- **inquiry-based** and **student-driven**
- **critical** – it provides young people with the power and the tools to understand and challenge inequity and injustice and to make change in their lives

- **whanau-based** – it is collective, cooperative, collaborative and reciprocal i.e. learning is shared – you receive it, you share it, you give back to other learners
- **based in strong relationships** – with self, with each other, with teachers, with the learning itself and its relevance, with the world beyond school and between home and school.
- **culturally located** and allows you to live your cultural norms throughout the

Absolute right to "live as Maori," (Dune, 2001) "live as Samoan" at school

- Embedded in all school policy and practice
- **Whanau as the underpinning organisation**
- Students and teachers stay together
- **Staff reflect students' ethnicities**
- Ethnic groups work together
- **Older/younger students work together throughout the day**
- Intensive blocks of time
- **Cultural norms, competencies and skills**
- **Our kids, not "other people's children"**

2dAezZ maHi!!!

KIA ORA NANNY ANN!!

lol very sorry about not sending you an email yesterday, just not being clicked on at the moment, but kul az! im all hooked into my mahi again now!! and i have included my ritten responce in with this e.mail too!! lol mark anything you think should be marked! k?? and i soOoOoO WISH i was there at your confrence! i hope the moe didnt distract you! nah ur 2 taff! lol!! owe! nanny ann hpe ur enjoyng the trip awae from kura! hava good day!

Wiks

In order for young Maori to have any hope of being successful in schools we have to think and act like a Pakeha student. Thinking like a Pakeha student becomes normal. It totally takes over your mind and you get stuck into thinking that to be successful you have to change who you are and the way you think.

When you give in to Pakeha hegemony you end up becoming a Pakeha in a brown body.

Traditional AND Contemporary. "Academic" AND Cultural

- Never culture as an 'add on'
- **Curriculum Integration** (James Beane, 1999, 2007) – co-construction, negotiation of contexts for inquiry through student questions around issues of social concern
- Critical thinking, social justice based pedagogy – to give students a toolkit that empowers them to challenge the status quo and make change
- **Counter-hegemonic practice**
- "Education should change shit, not just perpetuate it" (Duncan-Andrade/Milne, 2006)

21st Century toolkit ...

- **Computer Clubhouse – "Clubhouse 274"** – after school drop in facility - the only one in New Zealand and is part of a world wide network of Clubhouses licensed to the Boston Museum of Science in collaboration with the Massachusetts Institute of Technology Media Laboratory.
- **One Laptop per Child – wireless connection to homes**
- **3 students to Boston Teen Summit in 2006**

21st Century toolkit
 Change your life. Change your hood. Change the world.
 EAST OAKLAND COMMUNITY HIGH SCHOOL

- **Kapa Haka, Performing Arts –**
 “critical pedagogy needs a vehicle and school isn’t it” (Duncan-Andrade 2006)
- Connecting with the world – indigenous networks, global communities
- **Marae-based, Pasifika-based, whanau-based learning**
- Whanau, people skills, teamwork
- **Warrior-Scholars**

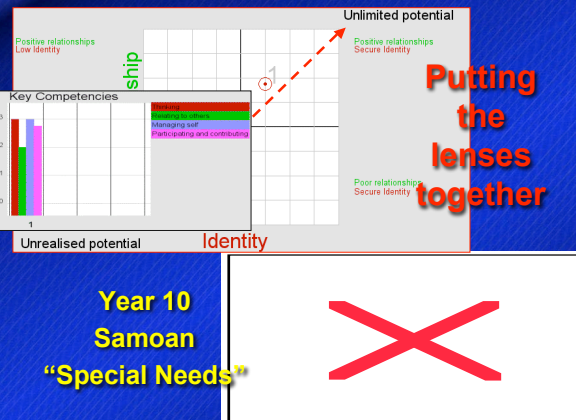
revolution

21st Century toolkit ...

Relationships
 “Red Lens” learning
Identity



Putting the lenses together



Year 10 Samoan “Special Needs”

By 2050 when it is predicted Pakeha will be in the minority in Aotearoa, will Maori hegemony have a voice? I doubt it from the way our voice was not heard in the conference about the future of education in Manukau.

Paulo Freire (1982) says, "The silenced ... are the masters of inquiry into the underlying causes of the events in their world. In this context research becomes a means of moving them beyond silence into a quest to proclaim the world."

That means, if they'd asked us, we would have been the experts in telling them what was needed for our education – but they didn't!

Lawrence Vaevae, 2007

"Toolkit" = Praxis: "reflection and action upon the world in order to transform it." -- challenge traditional concepts of literacy (Freire, 1970, Freire & Macedo, 1987)

If we are serious about education for Maori and Pasifika learners we have to stop pontificating about initiatives that come from the perspective David Stovall (2006) calls, **"Giving those poor people of color what they so desperately need,"** and shift from our Eurocentric position of simply **reading the words** – to one that **reads the real worlds** of our Maori and Pasifika students. That's **REVOLUTION** – and for all our grandchildren, it's **URGENT!**

Education Whitewash!

Milne, A., Lio, L., Ripia, W., Toia, M. & Vaevae, L. (2007). *"Education Whitewash! The realities for marginalised learners in our education system in Aotearoa/New Zealand."* Visiting Scholar presentation to New Zealand Educational Administration & Leadership Society, 2007.

email: ann@tupuranga.school.nz

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